Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE xii. 57.

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RELIGIOUS MISCELLANY.

FAMILIARITY WITH THE SCRIPTURES A SECURITY AGAINST INFIDELITY.

The following extracts are from Whitman's Village Sermons. The "Advantages of studying the scriptures," is the title,—from John v. 39. 'Search the scriptures."

You must search the scriptures, if you would be secured against the unhappy influence of infidelity. By infidelity I mean a rejection of all special and miraculous revelation. I mean a total unbelief in the divine origin of Christianity. Now it appears to me, that every benevolent man, every well wisher to human happiness and improvement, every reflecting mortal, must desire the gospel to be true. For if he understands the religion of Jesus, he must know that it reveals no doctrines but such as are rational, and also productive of enjoyment and consolation to all believers. He must know that it commands no duties but such as are practicable, and also necessary to the true comfort and pleasure of the present life. He must know that it forbids no sins but such as may be avoided at the beginning of temptation, and also fruitful of human wretchedness and degradation. He must also know that those individuals who live in nearest accordance with the requisitions of the Saviour, are uniformly and undeniably the best and happiest husbands and wives, parents and children, friends and neighbors, patriots and philanthropists. He must know that most of the enlightened nations of the earth are indebted to the gospel, for their civilization and reformation, for their letters and learning, for their good morals and benevolent institutions, for the elevation and purity and influence of woman, and for all their most precious privileges and rights and hopes. And if he is a man of consistency, he would as soon think of attempting to destroy reason itself, because it has led so large a majority of the human family to such superstition, error, depravity, and suffering, for so many ages of the world, as he would think of condemning Christianity, because it has been sometimes disobeyed and abused to the basest and vilest purposes by some of its misguided and hypocritical friends. But no one can believe without evidence. And there have occasionally appeared moral men who rejected the gospel, because they have heard sentiments proclaimed as the religion of Jesus, which contradicted the clearest dictates of nature and reason and conscience, and which shocked the purest feelings of the bosom, and the best affections of the heart, and the noblest aspirations of the soul. And they have concluded, and in my opinion wisely concluded, that such a system of absurdity and cruelty could not have emanated from the fountain of all wisdom and love. And thus without any proper examination of the scriptures to ascertain if they inculcated such barbarous views of the divine character and government, they improperly arrayed themselves against even the name of Christianity.

Here then is one great danger to which you are now exposed. You can hear the most irrational and inhuman doctrines declared to be the religion of Jesus. You can readily obtain the sneering remarks, and false assertions, and sophistical reasonings, and blasphemous declarations of infidel writers. And by the united influence of both causes, your belief and confidence in our divine religion may be destroyed. Your condition will then be most pitiable. Yes. Take from the Christian his faith in Jesus and where is he? He is on heathen ground. He has indeed nature, unaided reason, unenlightened conscience, for guides to duty and happiness. He has the same which all heathen nations have enjoyed ever since the origin of idolatry. And what monitors have these proved? Have they led to any good degree of sound morality? or secured any fair proportion of temporal happiness? or given any satisfactory hopes of eternal felicity? Have they been sufficient for the moral welfare of individuals and families and communities? No. None of these high and important objects have been attained under their guidance. Read the page of history for yourselves, and you cannot doubt the truth of my assertion. Take the gospel from him then, and what has he left? Nothing to teach him the paternal character of his Creator, or the acceptable worship of the Supreme Architect. Nothing to show him the design of his own existence, or assure him of a future life. Nothing to mark out the path of duty, or to induce him to obey even the laws of nature. Nothing to support him in hours of trial, or to console him in seasons of affliction, or give him a triumphant hope in the moment of dissolution. Take the gospel from him, and you rob him of every thing most dear and valuable. You leave him nothing for which to live; you hold out nothing for which to die. O, deprive him of every thing else; his property, his friends, his health; but take not away his belief in the blessed gospel of Jesus.

Your principal security then against this unhappy influence of infidelity, consists in a saving knowledge of the scriptures themselves. I indeed believe that the evidence, external and internal, prophetic, miraculous and historical, is amply sufficient to convince every candid inquirer, of the divine origin of the gospel. It has so convinced the greatest and best men who have ever lived. It has so convinced every one who has examined the subject with attention and impartiality. The name of the man or the woman cannot be mentioned, who has risen from a fair and thorough investigation of the evidences of Christianity, an unbeliever. But, my friends, you have not all the necessary time for such an undertaking. Still your safety may be secured by searching the scriptures for yourselves. For let any man, of common capacities, and ordinary learning and little leisure, faithfully improve his talents, and acquirements, and opportunities, in studying the instructions of Jesus and his apostles; let him reduce his knowledge to practice, and become a pious, benevolent, pure and humble Christian, and he will be convinced of the heavenly origin of the gospel. He will have the evidence of its truth within him, in the testimony of his own soul and conscience. He will feel its perfect adaptation to his nature and condition and wants, as a dependent, suffering, sinful, dying creature. He will perceive that it is absolutely necessary to make him good, and useful, and happy. And with this evidence from his own mind and experience, you can no more shake his belief in Jesus by the weapons of infidelity, than you can shake the everlasting mountains with such impotent means. And such testimony may every one possess in his own character and heart, who will pursue this process. Will you then neglect so powerful a defence against so threatening and destructive a plague? O no. As you value the precious gospel, in its influence on society, in its influence in the family, in its influence on your own peace and hopes and felicity, you will not slight this only remaining security.

VERBAL CHRISTIANITY.

In the Christian Observer for March, we find an article entitled "Verbal and Manual Christianity," containing strictures on the improper use of the expression "if the Lord will," and "by the leave of Providence," &c. The article is followed by remarks of the editor, from which we quote the following paragraphs.

In the fourth chapter of the Epistle of St James we read the following solemn injunction: "Go to, ye that say today, or tomorrow, we will go into such a city, and continue there a year, and buy, and sell, and get gain; whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away. For ye ought to say, If the lord will, we shall live and do this or that. But now ye rejoice in your boastings; all such rejoicing is evil." The intention of this passage is clearly to check a confident and vain-glorious spirit, and to inculcate a constant sense of our frailty and constant dependence upon God. In him we live, and move, and have our being; our life and breath are in his hands, and not a hair of our heads falls to the ground without our heavenly Father's notice. So far there is no difficulty; the scope of the passage is obvious, nor can we enter too intimately and humbly into its spirit.

But then comes the question as to the particular formula of expression here prescribed, "If the Lord will." Does our obedience to the injunction require the literal use of it by word or writing on every occasion; or if not, on what occasions is it befitting? That it is necessary to be verbally used on every occasion, no one, we presume, will assert; certain at least it is, that none of those very persons who have of late employed it in so marked a manner in advertisements and other public announcements, would say that they use this specific phrase every time they speak, which they must do if they construe the precept literally, even though the interval between the speech and the action were but a fraction of a second; for that fraction is as much in the ordering of God, and beyond the control of man, as a thousand years. In fact, there could be no such thing as a "yea, yea, or nay, nay," if this rule were thus verbally construed. "Will you reach me that inkstand? Yes." "Will you read me that psalm? Yes." "Will you walk with me? No." In such cases to interpose this solemn parenthesis would not only be ill-judged, but impossible. There is therefore of necessity, some limit; for the text cannot be construed in the literal manner in which the Society of Friends take certain other injunctions, without defeating its object by rendering it incapable of application.

What then is this limit? Why, evidently that we should always mentally cherish a feeling of the uncertainty of life and our dependence upon him in whom are its issues, and also verbally express it, where the expression may bring glory to God, or benefit our fellow-creature, or give proper vent to the overflowings of humility. Such has ever been the received exposition of the passage. "Among Christians," says Bishop Sanderson, "who acknowledge God's providence to rule in all things, and to dispose of all actions and events it is needless in *every* speech concerning a future contingency to express this clause, 'if the Lord will,' because we readily conceive it as a clause which either is, or should be, understood in every such speech, as the Apostle requires." A score of other annotators make nearly the same remark; but no where is the sentiment more simply and satisfactorily expressed than by the pious Matthew Henry; "Ye ought to say it in your hearts at all times, and with your tongues upon proper occasions." What those occasions are must be a matter of individual judgment, as they arise; but well does Henry add, that "it must *not* be said in a flighty, formal, or customary way." We shall not allude to those instances in which this solemn expression is used "flightily;" but we must remind our readers of the danger of its being employed in a manner "formal and customary," as would soon be the case if all charity sermons, meetings of societies, committees, and announcements of secular business, were as a general rule to be thus solemnly prefaced. And besides formality and custom, we should dread also a mixture of ostentation; which is the very sin which St James is guarding us against in the passage; "Ye rejoice in your boastings." Well does Matthew Henry, in commenting upon our Lord's words, "Do not sound a trumpet before thee," remark: "Vain-glory is a subtle sin, and insinuates itself into all we do, ere we are aware;" and this being the case, it is just as possible that "boasting" may shew itself in spiritual ostentation as in worldly self-dependence. St James's remark in the last verse above quoted, about "rejoicing in boasting," is a key to the whole passage; his object is to inculcate the contrary feeling to this boastful rejoicing, and the parenthetical form of acknowledgment which he introduces, is only by way of contrast with the spirit of self-dependence which he condemns.

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The issue of the whole is this, that whether we eat or drink, or whatever we do, we are to do all to the glory of God. The precise way in which this paramount and all-pervading object is to be effected must be left to the judgment of a tender conscience and a scripturally enlightened understanding, under the ever-implored guidance of the Holy Spirit.

As to the exact mode of operation in any given particular, that is a matter of detail not to be settled by general rules, and it is not for Christians to judge each other in such matters. He that complies with a certain unessential form, if he does it conscientiously, to the Lord he does it; he that complies not, having a conscience equally tender but under a different view of the bearing of the scriptural requirement, to the Lord he does it not; and why, then, is his liberty judged of another man? The Christian never purposes anything, but with the habitual feeling that his life is a vapor, that all human affairs, so far as man's apprehension is concerned, are uncertain and contingent; and as this is always in his heart it will be often on his lip, and might, perhaps, be more often so if his spirit were duly vigilant; but God looks to the inward man, and not to mere forms of words, so that it would be a most unjust and uncharitable inference to judge of the degree of faith and prayer that accompanied any action by so uncertain a test as the phraseology in which it was announced.

VALUE OF DIVINE REVELATION.

'The Song of the Angels' is the title of Sermon II. in Rev. W. J. Fox's first volume. We quote the following paragraph.

There is no comparison between the importance of that knowledge of God which the great bulk of mankind has derived from nature, and that which it owes to revelation. In fact, they owe all to revelation; nor without it did even the wisest ever attain, nor in all probability ever would they have attained, to anything like a just and complete view of the religious instructions of nature. The natural only became understood as it was illustrated by the supernatural. The mind seems always to repose on regularity, and is only roused by interruption to inquire into causes and tendencies. Miracles were the exciting cause of the devout contemplation of ordinary events. The most beautiful translation into human language of the voice of nature, of that speech which star uttereth to star, and day to night, in their Maker's praise, is to be found in the writings of those whose minds were formed by the extraordinary interpositions of Judaism. He who most effectively taught to consider the lilies of the field how they grow, so as to infer the care of the heavenly Father over his rational offspring, was the subject of prophecy, a worker of miracles, and exhibited in his own person the resurrection of the dead. Even if there be actually no more religious truth than nature teaches, it is the merit of Christianity to have made millions know that truth, to have brought it forth from the seclusion of the philosopher's cell, and sent it to sojourn among the peasantry of the village, or cry aloud in the streets of the crowded city. But the very nature of the case implies that revelation is much more than this; it is the addition of a comparatively new class of facts, of the utmost importance, confirming in various ways the deductions from other sources, and bearing out many an inference, and suggesting many a hope, which could have been derived from no other source whatever.

HEBREWS I. 8, 9.

We quote the following remarks on an important passage of the New Testament, from the Christian Monitor of Brooklyn, Conn.

It is a pleasant circumstance, when we find interpretations of scripture, which we regard as true, adopted by persons of different views from ourselves, especially by men of great biblical learning. I believe it would be found upon examination, that most of the passages of scripture which have ever been adduced in favor of the Trinity, have been given up by one or another Trinitarian. Perhaps no text has been more relied upon by many than the passage in Hebrews i. 8, 9. *But unto the Son he saith, Thy throne O God is forever and ever*, &c, But upon this passage, Professor Stuart, of Andover, writes thus. "Does the word *God* here denote the *divine*, or the *kingly* nature of the condition of the Messiah? Most interpreters, who admit the doctrine of the Saviour's divine nature, contend for the first of these senses; as I have myself once done, in a former publication. But further examination has led me to believe, that there are grounds to doubt of such an application of the word *God* in this passage. The king here called *God*, has for himself *a God; 'thy God* hath anointed *thee.'* The same king has *associates*, i. e. others who in some respects are in a similar condition, or office. As *divine*, who are *associates* with the Saviour? Besides, his equity, his government, his state, as described in Ps. xlv. are all such as belong to the *king Messiah*. Now as *Elohim*, *God*, is a title sometimes given to kings or magistrates, as one may see in Psalm lxxxii. 1, 6. compared with John x. 35,—although no one individual king or magistrate is ever called simply Elohim, may not this title be applied, in a sense altogether peculiar and preeminent, to the Messiah as king; designating his great superiority over all other kings, and distinguising him as *sitting at the right hand of God*, as King of kings, and Lord of lords?"—*Stuart's Commentary on Hebrews.* Vol. II. p. 58.

Even the title King of kings, is not appropriated, in the Bible, exclusively to God. In Ezekiel xxvi. 7, Nebuchadnezzar is called a King of kings.

(From the Brooklyn Christian Monitor.)

ON THE SENTIMENTS OF SIR ISAAC NEWTON.

There has been a recent attempt to blot out from the list of Unitarian worthies, the name of one of that noble triumvirate, of whom England, and of whom the world may justly be proud, Milton, Locke, and Newton. The Unitarianism of the two first is now, we believe, conceded on all hands. That of Newton is proved by the testimony of two respectable contemporary witnesses, and by various expressions in his writings. This proof it is not my design to state at present. Should you think it worth while to do it, you will find a satisfactory article upon the subject in the English 'Monthly Repository,' for 1831. My present purpose is to point out a remarkable specimen of uncandid quotation, in the last number of the 'Christian Spectator.'

In the 'Review of Brewster's Life of Newton,' the writer quotes the following passage from his work on the Apocalypse, where Newton says, "the worshipping of true Christians is here represented under the form of worhipping *God* and the *Lamb* in the temple." The Spectator then asks—"would a Socinian thus make Christ an object of worship in common with the Father?" I reply to the Spectator, that any Unitarian, and much more a Socinian, would write just such a comment as Newton wrote on that text; and I am amazed at the misconduct of the Reviewer, in closing his quotation as he did. The language of Newton is as follows,—"The beasts and the elders represent the primitive Christians of all nations, and the worship of these Christians in their churches is here represented under the form of worshipping God, and the Lamb in the temple; God for his benefaction, in creating all things, and the Lamb, for his benefaction, in redeeming us with his blood; God as sitting upon the throne and living forever, and the Lamb as exalted above all by the merits of his death. This was the worship of the primitive Christians." (Newton's works, vol. v. p. 455, Horseley's edition.) Here observe what a studied distinction Newton keeps up between God and Christ, ascribing to the former divine attributes, and to the latter those of a highly honored creature. How will the writer in the Spectator make it appear, that his quotation of a part of the above passage was honorable or honest? We shall be very happy to receive, and give publicity to his exculpation.

Socinus contended that Christ should be worshipped. And without doubt there is a certain homage due from all men to the Saviour—a homage second only to that which we owe to his God and Father. "God hath highly exalted him, and given him a name, that is above every name; that at the name of Jesus every knee should bow, and every tongue confess him to be Lord, to the glory of God the Father." The homage which we should pay to Christ as Lord, i. e. Head of the Church, may be expressed by the ambiguous term worship. Any one who reads the scriptures with attention, may discover that the word worship is not restricted to one signification. It does not only mean religious adoration,—that service which creatures owe to their Creator. It means that respect or homage which belongs to the person to whom it is offered, according to his rank and dignity. (See among other passages, 1 Chron. xxix. 20; Daniel ii. 46; Acts x. 25.) That in the mind of Newton the word *worship* meant a different act or sentiment when applied to God, from what it did when applied Christ, is evident from the studied distinction in the grounds assigned for the worship of each. He that was worshipped as the Creator of the world, and as sitting on the throne of the universe, received a very different homage from that offered to him, who has redeemed us by his blood, and who was exalted above all by the merits of his death.

[From the Monthly Repository.]

THE RISE AND PROGRESS OF THE DOCTRINE OF THE TRINITY.

'As it was in the beginning, is now, and ever shall be, world without end.' Well do we remember the period when these words were to us the most inexplicable puzzle. Riper years have afforded us a glimpse of the meaning they were intended to bear; they signify that the doctrine of the Trinity is at present the same as it always has been and will be in the universal Church. In learning that they have a meaning, we have also learnt that they convey a falsehood. To make them true in point of history, a negative must be inserted, "As it was *not* in the beginning." With their prophetic conclusion we will not meddle. Prophetic words require a prophetic spirit, and we have as little of that as he who originally penned them. The words have served to spread and perpetuate a most erroneous notion.

Minerva, we are told, sprang complete from Jupiter's head at one blow of Vulcan's hammer. Similar, in the apprehension of the many, was the birth of the Trinity. Perfect, entire, lacking nothing, it was, they think, brought forth by Jesus, the author and finisher of our faith; and complete in all its parts, it has, in their apprehension been transmitted from age to age, till the present day, suffering no diminution, incurring no augmentation. A most mistaken idea! On the contrary, nothing in the world has been more changeful than the doctrine of the Trinity. In no two ages of the Christian era has it been the same—in no two parts of the Christian world—in the apprehension, scarcely of any two Christian professors.

The Trinity is composed of parts. Of these, each, for the sake of perspicuity, must be separately spoken of.

For the first three hundred years of the Christian era, the majority of Christians remained faithful to the great truth taught by the Bible and by nature—that the Father of the Universe is supreme. Within that period, it is true, many corruptions were introduced into the Church of Christ. The simplicity of the gospel was greatly tarnished, the faith of Christians drawn out to a length most alien to the spirit and the teachings of the New Testament. Yet the supremacy of the Father was not lost, till, in the fourth century, Athanasius and his abettors had, by wicked arts, introduced two other Gods, and made belief in them the essential requisite in a Christian's creed.

The teaching of the New Testament, respecting Jesus Christ, is as positive and clear as that respecting the supremacy of the Father. All the statements which it makes respecting him are only versions or amplifications of these words: 'Jesus of Nazareth a man approved of God by signs and wonders which God did by him." To this simple confession the Church at large remained attached during nearly the first two centuries of our era. Of this fact we possess the most certain vouchers. Read that confession of faith which, on account of the Apostolical purity of its doctrines, may well be termed the Apostle's creed. In that you see the faith of the primitive Church—in that you see a specimen of the confessions of faith which are to be found even in several of those early Fathers of the Church who aided the progress of doctrinal corruption. There you find neither the Trinity, nor the deity of the Holy Spirit nor the deity of the Son. No, this creed, which ascends, in point of time to the first ages of the Church, sets forth the unity and supremacy of God, and the manhood and divine functions of Jesus Christ. Under the names of Ebionites and Nazarenes was included the whole body of the Jewish converts. This portion of the early Church held their Saviour to be, in the words of Peter, a man approved of God. And let it be observed that this Church was founded by the Apostles themselves, and presided over by men succeeding the Apostles in a direct line. Several of the most eminent Orthodox Fathers admit that the earliest writers of the New Testament did not, any more than Jesus himself, set forth the deity of Christ, for fear of exciting opposition in the minds of those whom they wished to convert. The disclosure, which Matthew, Mark, and Luke prudently avoided, was made, they assert, near the end of the first century, by the Apostle John.

For, nearly one hundred years, then, by the admission of the opponent, the Church knew nothing of the now alleged deity of its founder, but was left to the impression respecting his nature which not only the most express declarations of his manhood, but also the whole course of his life and death, was fitted to convey. Most of the writings of the ancient Unitarians those who deemed themselves orthodox destroyed, in order, if possible, to hinder the world from knowing how late was the origin of their corruptness in doctrine. But enough remains even in their own works to assure us that the doctrine of Christ's humanity was the earliest faith of Christians. This we find the early Unitarians strenuously maintained. Those who opposed them are able to refer to no higher an authority in point of time than Justin Martyr, who flourished in the second century—a plain proof, that down to his time the humanity of the Saviour was the prevalent belief. The manner in which they oppose the doctrine of primitive Unitarianism shews that fewness in number and novelty in doctrine were with themselves, and the contraries with those whose tenets they labored to supplant. Whenever what is termed orthodoxy has been the prevailing doctrine, its advocates have always been intolerant of Unitarians. In the times of which we now treat, the assumed orthodox spoke with mildness of the Unitarian sentiments, and in the tone of apology of their own. More than this—they have incidentally left passages in their works which establish beyond a doubt the Unitarianism of the great body of Christians during at least two hundred years after the death of Christ. "The many—the greater part of believers were, according to their unwilling testimony, Unitarian Christians, and as such scandalized, frightened, and terrified at the innovations of the learned few."

CHRISTIAN REGISTER.

BOSTON, JUNE 2, 1832.

ANNIVERSARIES OF THE WEEK.

We have been so occupied with the meetings of the present week that we could prepare only a brief sketch of the proceedings. No account which we could furnish however would exhibit the character and influence of the season. It has been a delightful and profitable season—we have been refreshed and strengthened. An unusual number of the ministerial brethren were present. A common spirit, affectionate, serious and practical, was manifest in all their remarks and intercourse. The public meetings were fully attended. On three successive evenings, all of which were unpleasant, the meeting house in Federal street was crowded, and the interest of the audience seemed not to flag, late as were the hours of separation. Nothing occurred in any quarter to mar the harmony or abate the pleasure of the week. The Convention did their business in peace. The exercises from Tuesday afternoon to Thursday evening were wholly of a religious nature, the subjects discussed were important and were treated with the earnestness which they merit, the effect we believe on these who were present was of the right kind, and the results will be felt through our societies, near and remote.

AMERICAN UNITARIAN ASSOCIATION.

The Seventh Anniversary of this Association took place on the evening of Tuesday, the 29th ult. The meeting for business was held in Berry Street Vestry, at 6 o'clock. After the acceptance of the Treasurer's Report, the following gentlemen were elected officers for the ensuing year:—

Rev. Dr BANCROFT, *President.*
Vice Presidents,
Hon. JOSEPH STORY, Massachusetts.
" JOSEPH LYMAN, do.
" CHARLES H. ATHERTON, New Hampshire.
" STEPHEN LONGFELLOW, Maine.
" WILLIAM CRANCH, District of Columbia.
" SAMUEL S. WILDE, Massachusetts.
" SAMUEL HOAR, do.
" WILLIAM SULLIVAN, do.
HENRY WHEATON, Esq., New York.
JAMES TAYLOR, Esq., Pennsylvania.
MARTIN L. HURLBUT, Esq., do.
HENRY PAYSON, Esq., Maryland.
Rev. TIMOTHY FLINT, Ohio.

Rev. JAMES WALKER, } *Directors.*
" SAMUEL BARRETT, }
" EZRA S. GANNETT, }

" HENRY WARE, Jun., *Foreign Secretary.*
" ALEXANDER YOUNG, *Domestic Secretary.*
HENRY RICE, Esq., *Treasurer.*

The Association adjourned at 7 o'clock to the Federal Street Church which was well filled at an early hour.

After prayers offered by Rev. Dr Harris of Dorchester, the Executive Committee's Annual Reports were read by Rev. Mr Young the Domestic Secretary, and by Rev. Mr Barrett for Rev. Professor Ware, Jr. the Foreign Secretary. The Reports, which were both of them able and highly interesting papers, communicated much valuable and encouraging information in regard to the spread of Unitarian Christianity during the past year, and its prospects for the future, both in this country and abroad. As it is expected they will soon be published, we shall defer at present a reference to their details.

After the reading of the Reports the meeting was briefly addressed by Rev. Dr BANCROFT, the President.

Judge ROGERS of Boston, then moved the acceptance of the Report, and in an address of some length ably defended Unitarian Christianity from many of the unjust charges brought against it by its enemies.

The meeting was then feelingly addressed by Rev. Mr BIGELOW of Medford, whose active and efficient labors have been instrumental in the recent formation of a large number of auxiliary societies.

Mr Bigelow was followed by George B. Emerson Esq. of this city, Rev. Mr Lothrop of Dover N. H. Rev. Mr Sewall of Danvers, and Hon. Judge Story of Cambridge. The addresses of these gentlemen were pertinent and eloquent, and were listened to with great attention and interest. We regret that our many interruptions, and the limited time allowed us for preparing these accounts do not permit us to report them more fully and particularly.

In consequence of the interest manifested by the audience in the exercises of the evening, and the impression that several other gentlemen were prepared to address the meeting, Rev. Mr Gannett of this city, moved an adjournment to the same place, at seven o'clock on Thursday evening, and the meeting was accordingly adjourned.

At five o'clock on Thursday evening a meeting of the Association for business, was held in the Berry street Vestry. After a full discussion of the expediency of adopting measures for the appointment of a General Agent, they voted to proceed immediately to the choice, and on counting the votes, Rev. EZRA S. GANNETT was found to be unanimously elected.

The meeting was opened in the church, agreeably to the vote of Tuesday evening, for an adjournment. Prayers by Dr Kendall of Plymouth.

After the reading of parts of the Report offered on Tuesday, the meeting was addressed by Rev. Mr GANNETT, who urged the duty of giving practical evidence that Unitarianism is a doctrine according to godliness, that it is founded on a rock, that it is from God, and leads to God by promoting the life of God in our souls. He vindicated the Association from the charge of sectarianism, and showed that in its great purpose it was eminently practical. Though its early measures, were, from the condition in which we stood, necessarily directed to the defence and promotion of Unitarian principles, yet it had not been sectarian in the bad sense of the word. It had not been bigoted, exclusive or sectarian in its spirit. Its views and principles of operation were as broad as truth, and he hoped they might reach in their influence as deep and as high as truth. It labored to promote Unitarianism only as Christianity. Its grand purpose was not merely to diffuse a knowledge of our principles, but to render them efficacious in the production of personal holiness, of active benevolence and the nourishment of a deep and living piety.

Mr Gannett was followed by Rev. Messrs Ripley of Boston, Farley of Providence, May of Brooklyn, Conn., Sullivan of Keene, N. H. Alden Bradford, Esq., of New Bedford, and Rev. Mr Muzzey of Framingham. It was our intention to have given an outline of the interesting and impressive remarks of these gentlemen, but neither time nor limits will now permit. The tone and spirit of their remark, throughout was what we desire always to witness,—serious, candid and ardent; adapted in a high degree to animate and encourage the friends of our faith to persevering and increased efforts in the cause of Christian truth, and at the same time to impress more deeply a sense of the importance and duty of exhibiting in our lives the exalting practical efficacy of our faith.

The meeting was next briefly addressed by Rev. Mr BROOKS, of Hingham. He was followed by Rev. Mr FARR, of Gardner, who enforced with great directness, and earnestness, the duty of giving proof that we value our principles by not only avowing and vindicating them whenever assailed, but by a practical illustration of their happy influence on our hearts and characters.

Rev. Mr SEWALL, of Danvers, expressed the satisfaction he felt in having witnessed the animation, the zeal, and the truly Christian spirit which had characterized the meetings of Tuesday and this evening, and his gratitude to God for the opportunity of joining with his brethren in expressions of mutual sympathy and encouragement in their Christian labors. The consideration, that of those present some before another anniversary will have passed to their final account, should stimulate all to diligence in the faithful discharge of duty, by laboring to extend more widely the knowledge and practical influence of the pure gospel of Christ.

The motion for the acceptance of the Report having been unanimously passed, the meeting was closed with prayer by the venerable Dr Bancroft, who devoutly commended to the care and guidance of Almighty God, not only the company there assembled, but the universal brotherhood of man, and the best interests of Christian truth, charity and holiness.

The impression of this evening altogether was delightful. Never have we witnessed one more delightful. The spirit was that of exalted, expanded, pure and devoted piety. And we are persuaded that there are very few if one of that large assembly, who went away without feeling that there is something in Unitarianism, which if its professors are true to it, can touch the heart, nerve the arm, kindle the highest and holiest affections, exalt and save the soul. We rejoice in this meeting, and we earnestly wish that every Unitarian, whether he takes the name or not, and every friend and foe of Christianity, had been present. It would have done much to make them more charitable, more humble, more devout, and more determined to lead holy and useful lives.

EVANGELICAL MISSIONARY SOCIETY.

The twentyfifth anniversary of this Society was celebrated on Sunday evening, May 27th, in the Federal street Church, where a sermon was preachedby Rev. Mr Greenwood, of King's Chapel, from Mark vii. 37. "He did all things well." The subject of the discourse was the perfection of our Saviour's example, with particular reference to the freedom of his character from improper extremes. Mr Greenwood's illustrations of this point, from passages in the history of our Lord, were original and striking, and suited to throw new light on some features of his character which have not yet been noticed with sufficient distinctness.

The application of the subject to the Society, on whose account the discourse was delivered was taken from the fact that in its missionary enterprises, it pursues the course of wise moderation, which our Saviour recommended by his own example. It aims, said Mr G. at no party triumphs. It is devoted to the interests of no sect. It extends its charities to good men of different modes of speculative faith, and has now under its patronage ministers who disagreeing in points of theology, are untied in Christian charity and a desire of doing good.

This distinction of the Evangelical Missionary Society appears to us a happy circumstance in this day of strife and debate. It is well to have one institution at least, which shall be devoted to the great cause of building up religion, without pledging itself to either side on the many questions which now divide our community. And while this Society distributes its funds among Unitarian churches on the one hand, and aids them in hearing the word of God pure from disputed dogmas; and on the other, does not withhold them from Trinitarians who so far prefer the common truths of Christianity to the peculiarities of their party, as to abstain from exclusion and denunciation, we doubt not that it will recommend itself to the best feelings of those who desire in our churches to preserve the "unity of the spirit in the bond of peace."

The collection after Mr Greenwood's sermon, amounted to $123, 57. The appropriations for the last year, to ten different societies, besides the support of one missionary in the State of Maine, amounted to $856. The permanent funds of the Society are increasing gradually, but it is on individual subscriptions and donations that its operations principally depend.

The Officers of the Society for the ensuing year are as follows.

HON. P O. THACHER, *President.*
BENJAMIN GUILD, Esq. *Treasurer.*
Rev. GEORGE RIPLEY, *Secretary.*
CHARLES LOWELL, D. D. } *Executive Committee.*
STEPHEN HIGGINSON, Esq. }
Rev. FRANCIS PARKMAN, }

SOCIETY FOR THE PROMOTION OF CHRISTIAN KNOWLEDGE, PIETY AND CHARITY.

This Society held its annual meeting on Tuesday afternoon. The following gentlemen were elected officers for the ensuing year.

Rev. AARON BANCROFT, D. D. *President.*
" JACOB FLINT, *Vice President.*
" F. W. P. GREENWOOD, *Secretary.*
JOSEPH MAY, Esq. *Treasurer.*
Rev. THOMAS GRAY, D. D. } *Trustees.*
" JAMES WALKER, }
" SAMUEL BARRETT, }
" JOSEPH ALLEN, }
" ALEXANDER YOUNG, }

The Society having resolved, after some conversation, that it was expedient to resume the printing of moral and devotional books and tracts, appointed four gentlemen of their number whose duty it should be to prepare, each of them, some work adapted to answer the purposes of the Society, which should all be published within the ensuing year. The gentlemen appointed are

Rev. JOSEPH ALLEN,
" CHARLES LOWELL, D. D.
" AARON BANCROFT, D. D.
" SAMUEL RIPLEY.

The Society then adjourned to the Chauncy Place Church, where a sermon was preached by Rev. Joseph Allen of Northboro'. Mr Allen took his text from Daniel xii. 8, '*Then said I, O my Lord, what shall be the end of these things.*' His object was to show that the character and spirit of the present period,—'the signs of the times'—are such as to encourage us in regard to the interests alike of knowledge, piety and charity. The discourse was appropriate, well-written, and energetically delivered.

BERRY STREET CONFEREENCE.

The Ministerial Conference in Berry street, met at eight o'clock on Wednesday. There were present more than one hundred members. Prayers were offered by Mr Goodwin, of Sandwich. Dr Bancroft was chosen Moderator, and Mr Barrett, Secretary. The annual address was delivered by Professor Palfrey, on "The duty of ministers to interest themselves in providing a further supply of candidates for the ministry." It contained facts and counsels of a most interesting kind, and we trust that no one of the brethren heard it without profit. A copy of the Address was requested for the press, and an animated discussion on the topics it embraced, then ensued. After a free conversation on some other subjects, the following resolutions were passed: "That the Standing Committee procure a larger room for the future meetings of the Conference:" and "That it be a rule of the Conference, that when its business is concluded, the members will resolve themselves into a meeting for conversation on the duties of the clerical profession." The Conference adjourned at half past one o'clock, after having had a delightful interchange of thought and feeling, on a great variety of topics of deepest concern to the profession. God grant that every member may be faithful to the trusts confided to him by the great Head of the Church.

SUNDAY SCHOOL SOCIETY.

This Society held its public annual meeting in the Federal Street Church, on Wednesday evening. Rev. Dr. Tuckerman, President of the Society, took the chair, and after prayers by Rev. Mr Muzzey of Framingham, an interesting Report was read by Dr Flagg, in which the condition and prospects of the Sunday schools connected with Unitarian parishes, both in the city and out of it, were represented as being highly encouraging to the friends of these excellent institutions. After the reading of the Report the meeting was addressed by the following gentlemen:—Hon. William Sullivan of Boston, Hon. Solomon Lincoln of Hingham, Hon. S. C. Phillips of Salem, Rev. C. Brooks of Hingham, Rev. S. J. May of Brooklyn, Conn., Rev. F. A. Farley of Providence, R. I., Rev. A. B. Muzzey of Framingham, and Rev. E. T. Taylor of Boston. As we have been led to expect from a correspondent a full account of the Report and Addresses on this occasion, for our next paper, we refrain from saying any more of the meeting now, than that it was on the whole one of the most instructive and delightful of the kind we have ever had the happiness to attend. Notwithstanding the unpleasant state of the weather, the house was well filled with ladies and gentlemen, who, we are confident, must have left it with deep impressions of the importance of Sunday schools, and with strong resolutions to do more than they had before done, to advance their interests. It would not surprise us to learn that many a one, could he have had opportunity to express his feelings, would have declared in the concluding words of Mr Sullivan,—"For the rest of my life I bind myself to support these institutions with all my ability."

CONVENTION OF CONGREGATIONAL MINISTERS.

The Massachusetts Convention of Congregational Ministers met according to long established usage at 5 o'clock in the afternoon of Wednesday. Dr Wisner was re-elected Scribe, and Mr. Young chosen Treasurer in place of Mr Frothingham, who had resigned. The usual business of the Convention was transacted with harmony. Prof. Stuart of Andover was chosen second preacher for the next year, and the Convention adjourned to the next morning. On Thursday, after attending to the customary business, the members proceeded at 11 o'clock to the Brattle street church, where a sermon was preached by Dr Jenks from the text, John xxi: 15—"Jesus saith unto Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, yea, Lord, thou knowest, that I love thee. He saith unto him, feed my lambs"—which led him to dwell on the love of Christ and on the reasons and motives of Ministers devoting themselves to the young of their respective charges. After the sermon a collection was taken, amounting to $96, 25 A large number of the Convention dined together at the Exchange Coffee House, where a dinner had been provided by the liberality of gentlemen of this city.

We forbear to remark upon the exclusive spirit which showed itself again this year in the choice of a preacher, except that where as on former occasions the sum collected after the Convention sermon, for the widows and orphans of deceased ministers, has been equal to 500, 600, and even 700 dollars, it amounted this year only to 95 dollars and a few cents.

MASSACHUSETTS BIBLE SOCIETY.

The twentythird annual meeting of the "Bible Society of Massachusetts," was held on Monday, May 28th, at which the usual business was transacted and the Reports made. The Officers chosen were

Rev. JOHN PIERCE, D. D. *President.*
" HENRY WARE, D. D. *Vice President.*
" FRANCIS PARKMAN, *Corresponding Sec'y.*
" WILLIAM JENKS, D. D. *Recording Sec'y,*
JOHN TAPPAN, Esq. *Treasurer.*
Mr HENRY EDWARDS, *Assistant Treasurer.*
EDWARD TUCKERMAN, Esq. *Auditor.*

Trustees—Rev. Abiel Holmes, D. D.; Charles Lowell, D. D.; William Jenks, D. D.; John Codman, D. D.; Daniel Sharp, D. D.; James D. Knowles; N. L. Frothingham; F. W. P. Greenwood: Joseph May, Esq.; Hon. Heman Lincoln; Hon. Samuel Hubbard; Hon. N. P. Russell; Hon. Jonathan Phillips; Samuel May, Esq.; Edward Tuckerman, Esq.; Dea. John Fenno; Hon. William Worthington; Hon. Pliny Cutler.

MASSACHUSETTS SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

We understand that a meeting of the Massachusetts Society for the Suppression of Intemperance will be held on Tuesday evening next, at the Temple, Tremont street. It is expected that the meeting will be addressed by Rev. Mr Hildreth, of Gloucester, Rev. Mr Taylor, of the Bethel Church in this city, and other gentlemen.

Though the attention of the community has frequently been called of late to this subject, we trust it is still one that does not lose its interest. We hope that the meeting on Tuesday evening will be fully attended.

RELIGIOUS INTELLIGENCE.

ORDINATION AT CINCINNATI.

The Ordination of Rev. Ephraim Peabody to the pastoral care of the First Congregational Church in Cincinnati, took place on Sunday, May 20th. It having been desired, that the services should be conducted in accordance with the usages of the Congregational Churches, a council for this purpose was invited from this neighborhood. The Introductory Prayer, the Sermon, and the Right Hand of Fellowship, were by Rev. Mr Walker of Charlestown; the Ordaining Prayer and the Charge with the Address to the People were by Rev. Mr. Parkman of this city. Religious services were also attended in the evening; and a sermon preached by Mr. Parkman.

The following original Hymn was sung on this occasion.

ORIGINAL HYMN.

That voice which bade the dead arise,
And gave back vision to the blind
Is hushed, but when he sought the skies,
Our Master left his word behind.

'Twas not to bid the ocean roll:—
'Twas not to bid the hill be riven;—
No,—'twas to lift the fainting soul,
And lead the erring mind to heaven;—

To heave a mountain from the heart;—
To bid those inner springs be stirred:—
Lord, to thy servant here, impart
The more than wisdom of that word.

Dwell, Father, round this earthly fane,
And when its feeble walls decay,
Be with us as we meet again,
Within thy halls of endless day.

We learn, that the whole services of the day were attended by a numerous and deeply attentive audience, of whom were many from other denominations of the city; and that the prospects of this new society are in the highest degree encouraging and satisfactory. We cordially congratulate these our brethren of the West on the success, which has attended their labors, and on the bright prospects, which are still opening before them. We devoutly wish for them and their Pastor the best spiritual blessings in Christ Jesus. In that fair portion of our land, the cause of truth has already many devoted advocates, and we believe that it is not the least among its high destinies, to enjoy and to extend the holiest influences of uncorrupt Christianity.

MEETING OF UNITARIANS AT DANVERS.

A meeting of the friends of Liberal Christianity in the county of Essex, was held at the church of Rev. Mr Sewall, in Danvers, on Monday 28th inst. at 7 P, M: and attended by a great number of persons from different towns in the vicinity.

The Rev. Mr. Thayer, of Beverly, commenced the meeting with religious services: and after a Hymn had been sung by the Choir, the Rev. Mr Sewall, of Danvers, offered some very impressive remarks on the object of the meeting and the duty of Unitarians to make exertions for the spread of a pure and scriptural faith.

Hon. Robert Rantoul, of Beverly was then called to the chair, and

John Walsh Esq., of Danvers, chosen Secretary.

Very interesting addresses were made by Dr Nichols of Danvers, and by the Rev. Mr Thompson, Mr Saltonstall and Mr Phillips, of Salem, on the necessity of exertions for the cause of Christianity, as opposed to fanaticism on the one side, and infidelity on the other. Encouraging statements were offered of the progress and condition of Unitarianism in the county, and a letter from Ipswich, giving an account of the origin and prospects of the Unitarian society there, was listened to with particular interest.

The following resolutions were passed unanimously:

Resolved—that the recent indications of an increased interest in the promotion of Unitarian Christianity in the county of Essex, deserve our sympathy and require our efforts in aid of the infant societies, which have been or are about being formed.

Resolved—that Unitarian Christianity demands of those who profess it, a ready and untiring devotion to the diffusion of its principles and the promotion of its interests.

Voted—that the Chairman, Hon. Mr Phillips and Rev. Mr. Thompson, of Salem, Rev. Mr Sewall and Dr Nichols, of Danvers, be a committee to correspond with the several Unitarian Societies in the county, to secure their co-operation in the objects of this meeting, and to provide for holding another at some convenient time and place, as they shall propose.

The proceedings throughout were such as to excite the highest and best Christian sympathy and zeal in the cause of evangelical truth and practical piety.

The doxology, beginning with the words

"From all that dwell below the skies,"

was sung in conclusion, and the meeting was dissolved.

J. WALSH, *Secretary.*

Danvers, May 29, 1832.

AUXILIARIES TO THE A. U. A.

An Auxiliary of the American Unitarian Association, consisting of 130 members, has been formed in Providence, R. I. the officers of which are as follows:—

Rev. Henry Edes, D. D. *President.*
Rev. F. A. Farley, *Vice President.*
Mr Seth Padelford, *Secretary.*
Messrs. S. K. Rathbone, } *Treasurers.*
John H. Hamlin, }
Messrs. Charles Holden, } *Standing Committee.*
John C. Jenckes, }
John J. Stimpson, }
Albert G. Greene, }

Boston, May 27, 1832.

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An Auxiliary of the A. U. A. consisting of sixty-one members, has been formed in Dover, N. H. Its officers are as follows:—

Hon. Wm. Hale, *President.*
Rev. S. K. Lothrop, *Vice President.*
James S. Rowe, *Secretary and Treasurer.*
Jacob M. Currier, } *Standing Committee.*
Benj. Fredick, }
Enoch H. Nutter, }

Boston, May 28, 1832.

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An Auxiliary of the A. U. A. has been formed in Milton, of which Mr Thomas Snow is Agent.

Boston, May 28, 1832.

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An Auxiliary of the A. U. A. has been formed in Canton, of which Rev. Henry F. Edes is President.

Boston, May 28, 1832.

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An Auxiliary of the A. U. A. has been formed in Leominster, of which Hon. David Wilder is Agent.

Boston, May 28, 1832.

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An Auxiliary of the A. U. A. consisting of forty three members, has been formed in Framingham, of which Josiah Adams, Esq. is Agent.

Boston, May 29, 1832.

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An Auxiliary of the A. U. A. has been formed in Hubbardston, of which Rev. A. D. Jones is Agent.

Boston, May 30, 1832.

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An Auxiliary of the A. U. A. consisting of fifty members, has been formed in Lancaster, of which Mr Ezra Sawyer is Agent.

Boston, May 30, 1832.

—

An Auxiliary of the A. U. A. consisting of forty five members, has been formed in Plymouth, of which Rev. Dr Kendall is Agent.

Boston, May 30, 1832.

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An Auxiliary of the A. U. A. has been formed in Duxbury, of which Rev. Benjamin West is Agent.

Boston, May 31, 1832.

An Auxiliary of the A. U. A. has been formed in Cohasset, of which Rev. J. Flint is Agent.
Boston, May 31, 1832.

An Auxiliary of the A. U. A. has been formed in North Scituate, of which Rev. E. Q. Sewall is Agent.
Boston, May 31, 1832.

An Auxiliary of the A. U. A. has been formed in Marlborough, of which Rev. Mr Alden is Agent.
Boston, May 31, 1832.

An Auxiliary of the A. U. A. has been formed in Stow, of which Rev. Mr Sibley is Agent.
Boston, June 1, 1832.

An Auxiliary of the A. U. A. has been formed in Pembroke, of which Dr Anthony Collamore is Agent.
Boston, June 1, 1832.

The Treasurer of the *American Unitarian Association* acknowledges the receipt of Thirty dollars from the ladies of Rev. E. L. Bascom's Society, Ashby, to constitute their pastor a Life member of the Association.

The Treasurer of the A. U. A. acknowledges the receipt of the following sums:

From the auxiliary Association in Rev. Mr Fox's Society, Newburyport.	$21
From the auxiliary Association in the East Parish, Augusta, Me.	30
Auxiliary Association in Plymouth,	71
" " Dover, N. H.	57
" " Framingham,	43
" " Hubbardston,	5
" " Peterboro', N. H.	3
" " Marlborough,	14
" " Concord,	26
" " Pembroke,	14
" " North Scituate,	10
" " Duxbury,	2
Donation from the 2d Cong. Soc. Worcester.	40

Temperance.—We published May 19th, on our last page the National Circular of the American Temperance Society, referred to in the following article, which we cheerfully insert at the request of a friend.

The great National Movement was commenced as it is well known, in the State of New York, where a Circular was addressed to every individual, urging the abandonment of the use of ardent spirit, and signing a pledge to that effect. The result was, the enrolling THREE HUNDRED THOUSAND new members, in addition to the two hundred thousand who had previously joined their Temperance Societies—making a total, in the State of New York, of HALF A MILLION, who have pledged themselves to abstain from the use of ardent spirit as a drink.

The American Temperance Society, in the month of April, issued a NATIONAL CIRCULAR, of which three editions have already been circulated, amounting to sixty thousand copies; and they have now in the press a fourth edition, on rather cheaper paper, of fifty thousand, which will be out in a few days, and will be sold to Societies, and individuals, at the reduced price of ten dollars a thousand, or one dollar a hundred.

The Counties of Worcester, Norfolk, and Plymouth, are taking active measures to place a copy in every family; and it is hoped every town in New England will adopt similar measures. The trifling sum of one to five dollars would accomplish this great work in each town; and if the result is as it has been in the State of New York, an addition of three fifths to the numbers who now stand pledged, where is the man who will not rejoice to be the instrument of so much good to his townsmen?

Orders sent to *Aaron Russell*, at the Tract Depository, No. 5 Cornhill, will be attended to.

OBITUARY.

[From the Centinel and Palladium.]

MR JOHN GREENE NORWOOD.

Died in this city, on Friday morning last, Mr John Greene Norwood, aged 22, member of the middle class of the Divinity School in Harvard University.

In the death of Mr Norwood, his family have lost a good son, and an affectionate brother, his friends a delightful companion, and the school of which he was a member, one who when health permitted, devoted himself assiduously to his studies, and promised to be faithful and useful in his profession. Mr Norwood had a very clear and discriminating mind, and great quickness of apprehension; but his death is noticed, not to speak of his talents or acquirements, though we might justly do so. The abilities or attainments of young men are a source of great satisfaction and happiness to the private circle of relatives and friends; but it is very seldom that public notice or admiration should be claimed for those, who have been called away before their minds have been fully ripened, and put forth their strength. It is chiefly the moral example of the young, and not their intellectual advancement, which belongs to the public. Notice should not be asked to great talents, but talents well employed, to diligence, early piety, filial and fraternal affection, and conscientious devotedness to duty in all the relations they sustain; to all those virtues that come near the heart, and shed their rich and quiet happiness upon the family household; and the circle of familiar friends, and which are far above the most princely endowments of mind. It is love and not admiration that is asked for him, whose early decease has left a weight of sorrow upon many hearts—love for the good son, the good brother, the good friend. And here Mr Norwood has large claims upon the affections of his friends, and to speak of his virtues is a gratification to the mourner and a relief to his sorrow.

There is something in this dispensation of Providence, which renders it peculiarly heavy to be borne. A young man in the most interesting period of life, in the midst of his preparation for the ministry, looking forward with pleasure to its duties and hoping to be useful; when life too has great attractions, and is every day, more truly appreciated, is suddenly called to give up his studies, relinquish his plans, part with his friends. Even, the strongest faith cannot prevent a pang in leaving life thus.—The parting of ties which have united us to others closely and happily for years, cannot be anticipated with perfect calmness. The world has many pleasant things to make us love it, and it is only when faith has almost ripened into vision that the soul is ready and happy to go. It is this faith, this "anchor to the soul," which reconciles the friends who are left to the parting. In the present case it is unspeakable happiness to think of the many virtues of the deceased. Mr Norwood with almost constant ill health, felt the responsibility of the profession he had chosen, and gave himself to his studies with great industry. Though repeatedly interrupted by a complaint attended with extreme exhaustion, he still held on, "hoping against hope," and only regretting that he could not do more.

The distinguishing traits of his character were great frankness and generosity of disposition, and an almost habitual cheerfulness. There was a singular openness and singleness of heart about him, which always makes friends, and keeps them, and for once that they gave offence, they often created esteem and affection. The writer of this notice knew him well, and it is with a melancholy pleasure, that he now thinks with what heart and soul he entered into every thing that interested him, how sensible he was to the least expression of kindness, and how abundantly he returned it—how when health permitted he enjoyed his studies, and even when disease was wasting him, sustained his spirits, and encouraged his friends, and far, far better than all, how when death was very near him, he spoke with a joyful trust in the goodness of God, and the religion of Jesus, and was ready and willing to go, and be at peace. He will long live, where it was his earnest prayer to live, in the affections of his friends, and when they shall be called away, may they be united with him, in a world where there is no sickness, nor sorrow, nor pain.

DOMESTIC INTELLIGENCE.

Boston Lyceum. At the annual meeting of the Boston Lyceum, held at Chauncy Hall, on Thursday evening, May 17th, the following gentlemen were chosen to fill the several offices for the ensuing term:

Amasa Walker, *President.*
William Foster, 1st *Vice President.*
Jacob Abbott, 2d " "
George W. Light, *Secretary.*
Theophilus R. Marvin, *Treasurer.*
Wm. C. Woodbridge, E. M. P. Wells, C. Durgin, E. Smith, jr. and T. Claxton, *Curators.*

Col. Joseph Jenkins and C. C. Beaman declined being re-elected to the offices of President and Secretary.

The number of members of the Lyceum has more than doubled the past season, and the lectures, discussions, exhibitions and classes, have been interesting and profitable to all concerned.

American Academy.—At the annual meeting of the American Academy of Arts and Sciences, on Tuesday, the following officers were re-elected.

Nathaniel Bowditch, *President.*
Josiah Quincy, *Vice President.*
Thomas L. Winthrop, *Treasurer.*
Rufus Wyman, *Vice Treasurer.*
Frances C. Gray, *Corresponding Secretary.*
Nathan Hale, *Recording Secretary.*
Solomon P. Miles, *Librarian and Cabinet Keeper.*
George Hayward, Daniel Treadwell, } *Publishing Committee.*

American Institute. The following gentlemen were, on the 17th ult. elected officers of this Institution, for the ensuing year:—

James Tallmadge, *President,*
Thomas R. Smith, Martin E. Thompson, Peter H. Schenck, } *Vice Presidents.*
Edwin Williams, *Recording Secretary.*
William Wiley, *Corresponding Secretary.*
B. P. Melick, *Treasurer.*

Masonic Temple. The Masonic Temple in this city was dedicated by the Grand Lodge of this Commonwealth, on Wednesday last, and an Address delivered by the Rev. Mr. Whitman of Waltham.

Salt Manufacture. We believe it is not generally known to what extent the manufacture of salt is carried on in the county of Barnstable, in this state. In the Barnstable Journal we find a table showing the condition of the salt manufacture during the year 1831. It appears that the aggregate number of feet of salt works in the several towns of that county is 1,414,608. The average production from 1000 feet is about 262 bushels. They yield, by the 1000 feet, more by one third at Provincetown than at Sandwich. The town of Yarmouth has the greatest number of feet of salt works. The greatest amount of salt manufactured the last year was in the town of Dennis. The whole number of bushels manufactured in the county, last year, was 379,032. The amount of Epsom salts manufactured was 600 barrels; the amount of Glauber salts was 4725 barrels. The value of the whole manufacture was $171,566.

Essex North. The return of votes in that District, on the eleventh trial, is declared officially as follows; whole number 3727, necessary for a choice 1864; Jos. Kittredge has 1727, Gayton P. Osgood 1448, Caleb Cushing 349, and 173 others 203. No time has been assigned for another trial.

Connecticut Senator. In the House of Representatives of Connecticut, on the 17th ult. the Hon. Nathan Smith, of New Haven, was chosen a Seuator in Congress as successor to Mr Foot, whose term expires on the 4th of March next. He was chosen on the third ballot by 123 votes.

Connecticut School Fund. The amount of this fund, according to the late annual report of the Commissioner, is $1 902,958, invested in bonds and mortgages, bank stock and other securities, and land and houses. The income received the last year in interest, dividends, and rents, amounted to $96,708. The number of children attending the public schools, enumerated in August last, was 85,095; the sum distributed from the fund for the support of schools was $76,585 or 90 cents for each scholar. It is stated as a remarkable fact that the children enumerated last year exceed the enumeration of 1821 by only 78, and fall far short of that of 1824 by 103.

Another Fracas at Washington.—The Washington correspondent of the N. Y. Commercial Advertiser states, that on Friday last, on the meeting of the House of Representatives, Mr Plummer of Mississippi, attended by a body of his friends, stopped Mr Slade of Vermont, who was about to enter, and spit in his face, grasping at the same time a dirk, and having pistols in his pockets. The reason assigned for this attack was, that Mr Slade in a speech relating to the charges against the Wiscasset Collector, had made some remarks offensive to Mr Plummer, of which no notice was taken at the time, and which did not at all attract the attention of the House.

New Orrery. The New York Republican thus notices an Orrery lately completed by Messrs Hadley & Gardner of York, Pa, said to surpass any thing of the kind in this country.

The Orrery represents the rotary motion of the Sun, the orbital and diurnal movements of Mercury, Venus Earth, Mars, Jupiter, and his four moons, Saturn surrounded by two bright rings and seven moons, and Herschel with six moons, and the orbital motion of all the satellites.

The machine has thirtynine brass wheels supported by two brass plates; seven arms, (the longest of which is 13 feet 9 inches) on the end of which are seven large glass globes, representing the seven primaries, surrounded by eighteen small glasses (all illuminated) representing the moons. These moons are carried round by a similar number of brass arms. It has four deep toned steel sounding bars, which indicate the annual revolutions of Mercury, Venus, the Earth, and the Moon. The Globes are illuminated by a chemical preparation, which is vastly superior to the lamps heretofore used for that purpose.

Dr Cooper. The Trustees of the College of South Carolina, met at Columbia on the 15th inst. for the purpose of investigating the charges against Dr Cooper; but fourteen members of the board only being present, it was resolved, in consequence of the small number present, to postpone the trial until the regular meeting of the Board in December.

The Hostile Indians. The St Louis papers of May 8th, inform us that intelligence had been received in that city of the willingness of the Sacs and Foxes to give up the murderers, and sue for peace; a course to which they had been driven by the desertion of their Winebago and Potawatomie allies. Gen. Atkinson, however, still considered the presence of the Illinois Militia necessary to preserve tranquillity.

Indian Hostilities. Information has been received from Head Quarters of Gen. Atkinson, dated the 27th of April, stating—"That the conduct of Black Hawk and his associates, renders it necessary that he should at once take the field, and as far as possible prevent them from doing any mischief; that Mr Gratiot, Indian Agent, has just arrived from Prophet Village. Black Hawk and his party were there. Yesterday they set out, in company with the Prophet's bands for the purpose of taking a position on Rock River; some 15 or 20 miles above Ogee's (now Dixon's) ferry, where they are determined to hold out in defiance of any force that can, they say, be sent against them. They have the British flag hoisted, under which the War Dance is constantly exhibited. They must be checked at once, or the whole frontier will be in a flame. Gen. Atkinson proposes moving to Galena and taking a position at Ogee, (Dixon's Ferry,) on the Fort Clark road, and await there the arrival of Gov. Reynold's mounted force, when the General presumes the hostile party can be put down. To a mild talk sent by Gen. Atkinson to Black Hawk, he returned an answer that his heart is bad and that he will fight any force sent against him. Great distress is already felt on the frontiers. The inhabitants have abandoned their farms and are falling back for safety."

The Detroit Journal of May 23, [says the Daily Advertiser & Patriot] publishes a letter from Mr Owen, the Indian Agent at Chicago, dated the 18th, which gives the information that the hostile Sacs were in the vicinity of that place committing depredations, and that they were expected at Chicago, which post was considered in imminent danger. This letter was addressed to Col Houston, of St Joseph, and requested that a force might be immediately despatched for the relief of Chicago. Another letter from Chicago, of the same date, informs that an engagement had taken place at the Fox rivers, between the Sacs and Foxes, and the militia had gone to meet them; that the latter had been defeated; and that the Indians were making their way to Canada.

It appears from the following intelligence from the Cincinnati Gazette extra, that the Indians have assumed a more decidedly hostile attitude than was apprehended:

The steamboat Herald, Captain Eleishman, in seventy-four hours from St. Louis—a most extraordinarily quick passage, brings us a proclamation from the Governor of Illinois to the citizens of that State, from which it appears, that a bloody and successful attack has been made by the Indians upon a detachment of volunteers. We learn by a private letter, that fifty two of the volunteers were killed, among whom were Col. Crane, Gol. Thomas, Major Morgan, and Capt. Bailey.

At the date of the last accounts, Gen. Atkinson, the Commander-in-Chief of the United States forces, was in a most perilous situation. He had sent ont several expresses for supplies, and every man had been cut off. The keel-boats, destined with supplies above the Rapids, had not been heard of, and it was supposed that they had been captured and their crews massacred. Intelligence so painful had not been anticipated. For a further knowledge of the condition of our frontiers, the reader is referred to Gov. Reynolds' proclamation.

DIXON'S FERRY, OR ROCK RIVER.
To the Militia of the State of Illinois.

It becomes my duty again to call on you for your services in the defence of your country. The State is not only invaded by the hostile Indians, but many of your citizens have been slain in battle. A detachment of the mounted volunteers commanded by Major Stillman, of about 275 in number, were overpowered by the hostile Indians on Sycamore Creek, distance from this place thirty miles, and a considerable number of them killed. This is an act of hostility which cannot be misconstrued.

I am of opinion that the Pottawatamies and Winnebagoes have joined the Sacs and Foxes, and all may be considered as waging war against the United States.

To subdue these Indians and drive them out of the State, it will require a force of at least two thousand mounted volunteers more, in addition to the troops already in the field.

I have made the necessary requisitions on the proper officers for the above number of mounted men, and have no doubt that the citizen soldiers of the State will obey the call of their country. They will meet at Hinepin, on the Illinois river, in companies of 50 men each on the 10th of June next, be, to organized into a brigade.

JOHN REYNOLDS.
Commander in Chief.
May 15.

Seminole Indians. The Charleston Courier of the 19th inst. says,—

We understand by a passenger in the schr Ambuscade, from St Johns N. F. that Col. Gadsden has made a Treaty with the Seminole Indians, by which they all agree to move West of the Mississippi. The whole to remove within three years, or earlier if practicable. A delegation of the Chiefs is to go on to examine the country, and to make necessary arrangements. Col Gadsden was to proceed to Washington immediately.

Colonization. Ship Jupiter, which sailed from Norfolk, 14th ult. for Monrovia, had on board 170 colored emigrants for Liberia, of whom 94 were slaves transferred to the American Colonization Society for that purpose. 500 applications from free persons of color have been made to the Agent at Norfolk for transportation, and the number which can be obtained is only limited by the want of funds.

Two respectable colored men of Natchez, Mississippi, have been deputed by their brethren to visit Liberia, return and make report of their observations. $300 has been advanced by the Colonization Society to defray their expenses, and they are daily expected at Washington.

Virginia. Notwithstanding the late unfavorable prospects, it is now believed that the wheat crops, in Virginia will be good. But few peaches or plums are expected. Apples and currents promise well.

FOREIGN INTELLIGENCE.

Jamaica. A committee of the House of Assembly, appointed to make an investigation of the causes of the late rebellion among the slaves, and of the extent of damage done to property, have made a report. They specify as the primary and most powerful cause of the insurrection, the increasing and unconstitutional interference of his Majesty's Ministers with the local Legislature, in regard to the laws for the government of the slaves. The amount of injury sustained from the wilful burning of buildings and cane fields, and other devastations, and the loss of the labor of slaves, besides those killed in suppressing the insurrection, and executed after trial as incendiaries, rebels and murderers, is estimated to be equal to £1,111,628. In addition to this waste of property, the sum of £165,000 was expended in suppressing the rebellion during the period in which martial law was in force.

LATEST FROM EUROPE.

London dates to April 21st received at New York, by the ship Josephine, state that the treaty for the settlement of the Belgian question had been ratified by all the parties except Russia. Count Orloff, the Russian Plenipotentiary was extremely anxious to obtain a delay until he could receive advice from his Court, but Lords Palmerston and Prince Tallerand were inflexible, and the instructions of the other Ministers left them no discretionary power.

Cholera in France. By this arrival it appears that the Cholera still prevailed to a frightful extent in Paris, and in other parts of France, though the number of the daily reports of deaths in the capital had slightly diminished. The following is a statement of the number of deaths in Paris, reported on each day from the commencement.

DATES.	Deaths in private houses, declared at the Mairies.	In Civil Establishments and Hospitals.	In Military Establishments.	TOTAL.
The last days of March,	33	55	10	98
April 1	26	47	6	79
2	48	108	12	168
3	74	131	7	212
4	84	145	13	242
5	121	201	29	351
6	163	226	27	416
7	255	273	54	582
8	419	308	42	769
9	523	291	47	861
10	546	248	54	848
11	442	272	55	769
12	425	255	48	728
13	473	283	60	816
14	454	197	41	692
15	384	183		567
16	329	183		512
	4799	3406	503	8710

Another report says that the number of deaths in the Hospitals on Sunday the 15th, was 214; on the 16th, 211.

A New York paper contains the following items;—

A London paper of April 28th, says,—The cholera has broke out with great virulence at Havre, and a great number of the German emigrants from the borders of the Rhine, who had arrived at that port with the view of embarking there for America, have fallen victims to its ravages.

A letter from Havre, of the 27th of April, received in this city, via Liverpool, states that eight cases of cholera had occurred among the Swiss emigrants, who were quartered in the low and most filthy part of the town.

Cholera in London. The disorder had very much abated in London. The number of cases reported April 20th, was 7; deaths 3, recoveries 17. Whole number of cases in London, 2477; whole number of deaths, 1301. In Cork, to April 19th, there had been 85 cases and 38 deaths. In Dublin, to the 20th, 95 cases and 56 deaths. In Glasgow and suburbs, 869 cases and 445 deaths; new cases, on the 20th, 16, deaths 7. A number of cases had occurred in various other places.

By a later arrival at New York, from Liverpool, London papers have been received to the 30th of April. The following is the latest account they contain of the spread of the Cholera. The disorder had almost disappeared in London. In other parts of the Kingdom 83 new cases and 34 deaths. A London date of April 25th, says,—

We have received letters from Paris to the 23d ult. in one of which, from a distinguished physician resident in that city, we are assured that, from the irruption of the cholera up to the above date, 20,000 persons are ascertained to have died of the disease in the French capital alone. Although the violence of the epidemic has somewhat abated, the numbers attacked still continue very large; and nothing like unanimity of opinion as to the most efficient method of treatment has yet been established. The latest accounts from Paris whilst stating the abatement of the cholera in the capital, describe its increasing ravages in the provinces. Accounts had reached Paris on Thursday, of its appearance in the departments of Seine et Marne, Seine Inferiure, Aube, Eure et Loire, Loire Inferieure, Loiret, Meuse, Nord, Oise, Pas de Calais, Var, Somme and Yonne. The deaths at Rouen have not been so numerous as might have been expected. From the 8th to the 23d they amounted only to 63. The disease has not yet visited Lyons.

Banishment of Charles X. The Moniteur announces the law for the banishment of Charles X. and his family; also an ordinance depriving Count de Bourmont of his baton of Marshal of France.

Dr Howe. We learn that Dr Howe has been liberated from imprisonment in Prussia.

TO SUBSCRIBERS.

We regret that for the two past weeks, peculiar hindrances have prevented putting our paper to press till Saturday morning, by which circumstance many of our papers have failed to go out by the usual mails.

MARRIAGES.

In this city, Mr Benjamin Tuttle to Miss Mehitable Jones; Mr Albin Beard to Miss Julia A. Crooker; Mr George M. Kenny to Miss Mehitable Currier; Mr Frederick Lincoln to Miss Eliza Holbrook.

By Rev. Mr Barrett, Mr Christopher Cummings to Miss Clementina Beach Gardner.

By Rev. Mr Young, Mr Ansel Lathrop to Miss Clarissa Crehore.

By Rev. Mr Greenwood, Mr John Preston to Miss Sarah Ann Clark.

By Rev. Dr Channing, James S. Cooper, Esq. of Calais, Me. to Miss Mary E. only daughter of William Savage, Esq.

By Rev. Mr Emerson, Mr Joseph Richardsnn, (of the firm of Richardson & Whitney,) to Miss Caroline, daughteer of Gedney King, Esq.; Mr Henry Winsor to Miss Mary Ann, daughter of James Davis, Esq.

In Quincy, by Rev. Mr Whitney, Mr Ebenezer Adams, Jr. to Miss Emeline Spear.

In Plymoulh, Mr Harrison Gray Otis Ellis, of Plympton, to Miss Margaret D. Holbrook.

In Sterling, by Rev. Mr Osgood, Rev. Oliver Stearns, of Northampton, to Miss Mary Blood, of S.

In Portland, Professor Calvin E. Stow, of Dartmouth College, N. H. to Miss Eliza E. eldest daughter of Rev. Bennett Tyler, D. D.

In Gouverneur, N. Y. the Rev. B. B. Beckwith, of Athol, Mass. to Miss Maria E. Sterling.

DEATHS.

In this city, Mrs Susan C. wife of Mr Charles Seaver, aged 29; Thomas Clark, Esq. Clerk of Common Council, in his 73d year; Mrs Elizabeth Mears, 51, formerly of Portsmouth, N. H.

In West Cambridge, widow Sarah Smith, aged 75.

In Dedham, Mr Oliver Morse, aged 62.

In Hingham, Mr Naaman Barnes, aged 39; Capt. James Todd, 80; Mrs Sally, wife of Daniel Corthell, 40; widow Deborah Cushing, 51.

In Taunton, Miss Lydia Dean, aged 40.

In Lincoln, Hon. Samuel Hoar, aged 89.

In Salem, Mrs Susan, wife of Mr Henry Brown, aged 24.

In Andover, Miss Harriet Bodwell, aged 35.

In Groton, Mr William Bancroft, senior.

In Northampton, Mr Josiah White, aged 78, a soldier of the revolution.

In Kittery, N. H. Mr Richard Ingersol, aged 77, a revolutionary pensioner.

In Thornton, Mr Jacob Sargent, aged 88, a revolutionary soldier.

In Burlington, Vt. Mr John Gill, aged 76, a revolutionary pensioner.

In Schuyler, N. Y. John Graham, Esq. 76; he served in the revolutionary war as volunteer Aid-de. Camp to the late (Vice Piesident) George Clinton, and was for a time attached to the staff of General Washington.

THE SCRIPTURAL INTERPRETER.

Just published by L. C. BOWLES, No. 124 Washington Street, *The Scriptural Interpreter*, VOL. II. No. 5. for May, 1832.

CONTENTS.

Profitable reading of the Bible. Peculiar languag applied to Jews in the Bible. Peculiar language applied to Christians in the Bible. Improper quotation of Scripture. The titles, italicks, and points of the Common Version. Translation and Exposition, Matt viii. 1—17.

LIBERAL PREACHER,
FOR JUNE, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for June, 1832.—New Series, Vol. II. No. 6, Containing a Sermon by Rev. DAVID H. BARLOW, of Lynn, Mass. *Subject*—'The Love of God,' from 1 John iv. 16. June 1.

TRACTS OF THE A. U. A.

All the Tracts published by the *American Unitarian Association*, since its formation in 1825, may be found at the Depository, 141 Washington Street. There are 60 Tracts of the first series, and 11 of the second, besides 5 Annual Reports of the Executive Committee, and 6 Semiannual Reports of Dr Tuckerman, the Minister at Large. A discount is made where a large number is purchased.
May 26. GRAY & BOWEN.

TRACT No. 60, *(First Series)* A. U. A.
Just published at the Depository, 141 Washington Street, Tract No. 60, of the first series of the American Unitarian Association, for June, being "Mr Tuckerman,s Ninth Semiannual Report of his Service as a Minister at Large in Boston." pp. 36. Price 6 cents
May 26. GRAY & BOWEN.

TRACT No. 11, *(Second Series)* A. U. A.
Just pulished at the Depository, 141 Washington Street, Tract No. 11 of the second series of the American Unitarian Association, entitled, "Twenty Questions to Trinitarians, with Answers from Scripture. By Rev. JAMES KAY." pp. 18. Price 2 cents.
May 26. GRAY & BOWEN.

SUNDAY SCHOOL DEPOSITORY.

B. H. GREENE, 124 Washington street, corner of Water street, respectfully invites the gentlemen of the clergy and others who intend visiting the city the coming week, to call at his store and examine his assortment of books for Sunday Schools and juvenile libraries, and will be happy to receive orders and to select for those in the city, or who cannot be present, any amount of books, and those not approved can be exchanged, if returned soon. Below is a list of books just published by him for Sunday School Libraries.

An Only Son.
Five years of Youth.
Trials of a school girl.
Adventures of a school boy.
Wood's Address to Sunday Schools.
Scougal's Life of God, &c. separate.
Days of sickness.
Days of childhood.
Times of the Saviour, cheap edition.
Sunday School Teacher's Reward.
Juvenile Library, Nos. 1, 2, 3, and 4
Pleasant Sundays.
Counsels and Consolations.
Words of truth, &c.

Also just published. The Listener.—Memoirs of Oberlin.—Art of being happy.—Whitman's Village Sermons.—Contemplations of the Saviour.—Memoirs of H. Adams. &c. &c.

Manuals.

Allen's Questions, 1st part.
do. do. 2d do.
Field's do.
Bible History.
Worcester's Catechism.
Carpenter's do.
Channing's do.
Geneva do.
Hymn Book.
Devotions for Sunday Schools
Sunday School Class Book. &c.
May 26. 3tis.

PEW IN BRATTLE STREET CHURCH,

Pleasantly situated, for sale, or to let, or would be exchanged for one in Lynde street church. Enquire of W. K. BARNARD, No 9 Doane street.
May 26. istf.

BEARD'S SERMONS.—VOL. II.

This day published by B. H. GREENE, at the SUNDAY SCHOOL DEPOSITORY, No 124 Washington street, corner of Water street, "Sermons accompanied by suitable prayers; designed to be used in familes.' Edited by Rev. J. R. Beard.

Also, Three Original Hymns for Sunday Schools, much approved.—The Teacher's Class Book.
May 26. 3t.

POPULAR MINIATURE QUARTOS.
COWPER, FENELON, TAYLOR.

Fragments in Prose, gathered from the Correspondence of William Cowper—price 13 cents. The celebrated Robert Hall remarks,—"I have always considered the letters of Cowper as the first specimen of the epistolary style in our language. To an art of inimitable ease and carelessness they unite a higher degree of correctness, such as could result only from the clearest intellect, combined with the most finished taste. The study of Cowper's prose may be as useful in forming the taste of young people as his poetry."

Daily Piety, or Pious Reflections for every day in the month, by Fenelon—price 13 cents. "This is one of the neatest and prettiest little books we have seen; making another convenient edition of that excellent manual of piety by the Archbishop of Cambray. It is in every sense a *pocket* edition—for one can hardly imagine a pocket so small, that will not fit it. The typography is uncommonly neat; and he that would carry about with him a companion, that shall give him no trouble, and may profitably employ a moment's leisure, and in the short intervals of business may refresh his care with a morsel of spiritual nourishment, at once safe, pleasant and holy, may find one here."—*Christian Register.*

The Comforts of Piety, taught from four heads in religion; Faith, Hope, The Holy Spirit and Prayer, addressed to a Lady. By Jeremy Taylor, author of Holy Living—price 13 cents. Of Jeremy Taylor's Works, Dr Rust thus observes—"They will be famous to all succeeding generations for their richness of fancy, clearness of expression, copiousness of invention, and general usefulness to all the purposes of a Christian."

Published by JAMES LORING, 132 Washington Street. May 26.

DAILY SCRIPTURE PROMISES TO THE LIVING CHRISTIAN.

By Samuel Clark, D. D. Now first arranged in Lessons for every Day in the year. Together with Directions for the profitable use of these Promises. By Dr Clarke.

"This volume of Promises is of excellent use to lie on the table, and now and then to take a sip of the River of Life which runs through it in a thousand little rills of peace and joy."—*Dr Watts.*

Just published and for sale by JAMES LORING, 132 Washington Street, Price 25 cents single, and two dollars per dozen. May 26.

MANUALS FOR SUNDAY SCHOOLS.

The different Sunday school Manuals used in Unitarian Societies, may be obtained on favorable terms at this office. May 26.

DAILY MONITOR.

This useful family book, may be obtained at the office of the Christian Register, wholesale and retail, on favorable terms. May 26.

SELECTED POETRY.

ORIGINAL ODE.

BY REV. J. PIERPONT.

In the account we gave in our last number, of the late meetings of the Massachusetts Society for suppressing Intemperance, we alluded to an original ode sung on the occasion. In making up our inner form of last week, this ode which we here insert, was, contrary to our intention, accidentally omitted.

Wake! wake! friends of your kind,
There's a Demon, a Demon abroad!
Ye'll scent him in every breath of the wind;
Around him is woe, Death and Hell are behind!—
The foe of man and of God.
The *Prince* of the Devils is it,
Escaped from the bottomless pit,—
Escaped, in his wrath, or his mirth,
To put out the lights of the earth.

Watch! watch! creeping by stealth,
Like the serpent through Eden's shades,
The mansions of peace, of worth, and of wealth,
Assuming the form of 'a spirit of health,'
This 'goblin damned' invades.
He claims—and the claim is allowed?—
The young, and the fair, and the proud;
He claims, and he brands them as slaves,
And drags them all down to their graves!

Hark! hark! hear ye the chain
That is clanking in yonder cell?
The Demon is there, with the felon insane;
He is tearing a heart—he is burning a brain:—
That shriek is a maniac's yell.
That low, heart-rending moan
Is a wife's—she is sitting alone;—
The man, on whose arm she has leaned,
Has left her to worship the Fiend.

Arm! arm! good men and bold!
It's a question of life or death;
His banners are floating—beneath are enrolled
Your brothers, your fathers, your children—all sold
(Bear witness their tainted breath!)
As victims that soon shall expire
In the flames of unquenchable fire—
Expire on his altar accursed,
In the fire of unquenchable thirst.

On! on! the fall is decreed
Of the throne of the Evil One;
At his feet shall immortals by hecatombs bleed?
His vassals already cry out to be freed—
Resolve, and the work is done!
Resolve! and the pits that yawn,
From dewy eve till dawn,
That spirits infernal may rise,
No more shall insult the skies.

SONG OF THE OCEAN NYMPHS.

BY HANNAH J. PACKARD.

Written when the Author was fourteen years of age.

Oh ours is a pleasant home!
And lovely our ocean-bower!
We do not dwell where the water fiends roam,
Nor where wild torrents roar.

Deep is *our* home, and fair,
But hid from intruder's eye;
For our souls are all reflected there,
As that clear stream passes by!

O sweet are our ocean flowers!
Sweeter than those of earth!
And the concert of all sweet sound is ours,
Our wild haunts gave echo birth!

Fair garlands we love to wreathe,
And cast on the passing wave;
Oh! mortal ne'er heard the song we breathe,
In the depths of our quiet cave!

When the tempest is fierce above,
And the wrath of the waves is high,
We rest *beneath* in our coral grove,
And our still stream flows tranquilly.

Would'st thou come to our ocean home?
Would'st *thou* a fairy-nymph be?
O there is *above* a brighter one,
A lovelier than this for *thee!*

MISCELLANEOUS.

LETTER FROM DR. HOWE.

'The following letter,' says the Boston Courier, 'from Dr S. G. Howe to one of his friends in this city was not intended for publication; but we have been permitted to lay it before the public to relieve the anxiety and gratify the curiosity of the many who feel an interest *in* his fate. It will be recollected that the substance of the letter, to which he alludes, was published soon after the receipt of the intelligence of his imprisonment, stating the fact of his having consented to perform a mission of charity, at the particular desire of the Paris Committee for relieving the Poles.'

Berlin Prison, March 24, 1832.

My Dear Sir;—I should be perfectly miserable could I suppose that you should not have received the letter, which I wrote you from Berlin previous to my leaving it, and the business it was my duty to be about, for what I supposed would be a six or ten day's affair, but which has, to my surprise, as well as grief and indignation, led to my imprisonment,—I say, I should be miserable,—for, in that case, it might be supposed that I had engaged in some political intrigue, that I had neglected the duties of my mission, and got into prison through my own fault. I trust, however, that you did get that letter, and that will explain how, acting upon the spirit of my engagement, I considered myself at liberty to make "some little digression from my route at my own expense." And in leaving Berlin for Elbing, I thought of doing a deed only of charity and of humanity, which might, indeed, get me the ill-will of a government like that of Russia, or Austria, but not of so civilized and Christian one as Prussia. I was free from all political connection, or design; and yet (do you believe it,) I cannot persuade them that even my voyage to Europe had not a political object in view; that my examining the Institutions of the Blind in Germany was but a pretext to cover another intention; and acting up to this, and to the absence of any representative of our government here, they have dared imprison me, put me *au secret*, and have kept me here three weeks, without even telling me of what I am *suspected!* This will sound strange in your ears, that in a country like Prussia, where laws and judges exist, a stranger should thus be shut up in the cell of a common prison; that he should not be permitted to see a soul nor receive a line from a friend, nor an assurance that his friends knew what had become of him. It is only within a day or two that I have been permitted to write, and as my letters must pass under the eyes of those who have thus cruelly trampled on my rights, and the laws of justice, I must speak of my treatment in as qualified terms as my indignation will permit me, lest they should not permit my letters to pass. I will be cool, then, and let you know where, and how I am,—Snug enough, between four granite walls, in a wee bit cell, fast barred and bolted, and writing by the light which comes in from a little grated window, or air hole, eight feet from the floor. I am kept in perfect seclusion; not a newspaper is allowed, to tell me how the world wags without; and not a sound to disturb my meditations, save the clang of the sentinel's heel as he paces up and down the corridor.

"'Tis a weary life this, ——————
Arches above, and bolts and bars around me;"

but I keep a good heart, and recollect when I was shut up in a little castle in Candia, with no food but biscuit, and the Moslem dogs whetting their sabres to dissect us when we should have eaten all our bread, and been forced to come out. Even as I escaped then, shall I be again delivered from the Philistines who persecute me. As for food, I do not complain of them in that respect; plain food is no hardship for me;—but though I had Very's or Beauvillier's bill of fare to choose from, still would I say,

"Give me a morsel on the green sward rather,
Coarse as you will the looking; let the fresh spring
Bubble beside my napkin, and the bare birds
Twittering and chirping, hop from bough to bough
To claim the crumbs I leave for perquisites;
Your prison feasts I like not."

It is not this which torments me—it is the delay, it is the loss of time, it is the distracting thought that it may be supposed at home that I have neglected my duty; let no conclusion be drawn till I am heard in my defence. Were I free from any engagement, I would hold this imprisonment as a mere trifle. I would laugh at men who can thus punish me for doing what they must approve if they have a spark of humanity. I went to carry comfort and consolation to the gallant relic of that army of heroes, who fought so long and so gloriously in the purest cause men can draw sword for; they were abandoned by all the world, as they thought; they were suffering, physically and morally; they were standing on the frontiers of Prussia, near to their own lost land, yet resisting every effort to induce them to enter it. I went in the name of thousands of my fellow citizens, to clothe those who were naked, and to say to all, that they had the sympathies and the hearty good wishes of America. I did this openly at mid-day—and for a reward I have the solitary cell of a common prison. I am put into the abode of murderous thieves and outlaws; yet from the bottom of my cell, I can lay my hand on my heart, and say sincerely, I would not change situations with those who have thought it their duty to put me here. How long my imprisonment may last I know not, nor would the thought of that annoy me, were it not for my engagements in America, —that is the thorn in my side; however, let me make the best of it; I could not have got home before the rising of Congress,—we could not have done much without assistance from the different Legislatures, and the Trustees will be relieved from all expenses during the time I am not employed about their business. Besides, it may be that the Trustees granted the request which I addressed them from Paris, to have permission to quit their business long enough to visit the Colony which I established in Greece—the Colony! God bless it—am I not a happy fellow, (—— ——) hardly thirty, and a bachelor, to have two hundred children,—for all the colonists call me *patera*—which in the vernacular means Father. I say, in case the Trustees granted that request, (though I always acted on the supposition that they would not,) I shall be a happy fellow; I would cheerfully support my misfortune—since they imagine the poor services I have rendered the unfortunate Poles are important enough to merit a long imprisonment. I will try to civilize the spiders in my cell, or find out whether there are any blind among the bed-bugs,—or perchance, I can tame the mouse who nibbled my slipper,—poor fellow, he must fare hard here, to come to that; I have in my day, eaten jackass meat, but never tried the hide, nevertheless, with the aid of Pepin's Digester —but a truce with joking.—I am rambling from home to Greece,—from Greece to Poland, and even into a Digester,—you will think me mad, and not sad. But I have need to keep my spirits rattling about every thing but the dark side of the prospect before me; which I fear not to contemplate, however,—it is that of 'hope deferred,' of strength gradually wasting from inaction, of health yielding to the attacks of anxiety and the influence of the foul, unwholesome air I breathe,—but no! before that, my country will make her voice heard; I trust she will not let the humblest of her citizens long suffer as unjustly and undeservedly as I do.

I say I can look on the very worst side of the picture, without flinching, or feeling inclined to crouch and cringe, and beg forgiveness. No! I am proud of what I have done, I shall ever be so. Let not then my friends have any anxiety about my personal safety. I trust, ere long, to assure them and you of that in person,—as also how truly

I remain your friend,
SAMUEL G. HOWE.

P. S. I have got hold of some German works on the education of the blind. I did not know of their existence in France. I hope, if pen and paper are granted me here, to translate some good things.

If by the next packet you hear not of my liberation, then do all that can be done for me. I trust our government will know how to redress the wrongs done its citizens.

[From the Liverpool Times.]

TRADE WITH THE INTERIOR OF AFRICA.

One of the brothers Lander, whose courage and perseverance have at length decided that great problem, which has for so many years excited and baffled the curiosity of mankind —namely, the termination of the Niger—has been in Liverpool for some time, making arrangements for a second expedition into the interior of Africa. The object of the expedition is partly commercial and partly scientific. Two steamboats, one much less than the other, have been purchased, and loaded with British goods; and it is expected that with the smaller of them Mr. Lander will be able to make his way many hundred miles up the Niger, and to carry on an extensive trade with the negroes on the banks of the river. The larger vessel will also be able to advance a considerable distance up the Niger. It is very well known that immense fairs, at which many thousand persons assemble from the whole of Central Africa, are held from time to time in the large towns on the banks of this river. The only European goods at present exposed for sale at these fairs are brought from Tripoli, across the Desert, on the backs of camels, and owing to the expense and difficulty of this mode of transport, they are brought in very small quantities, and sold at extravagant prices. By means of the recently-discovered mouths of the Niger, a much easier, safer and cheaper entrance is furnished into central Africa. The use of steamboats on the African rivers is itself an interesting circumstance, and perhaps may, in a few years produce a complete revolution in the habits of the people; at the same time that it opens new channels of trade and sources of wealth to this country, which will, we hope, compensate it for all the British wealth which has been spent, and all the British lives which have been sacrificed in exploring the interior of the African continent. The country lying along the banks of the Niger and the rivers which fall into Lake Tchad, is not inferior in fertility to the valley of the Nile itself: it yields the finest indigo, and, indeed, every product of tropical climates, and teems with population. We hope most sincerely that Mr. Lander's present expedition will be crowned with success, and that, after having had the honor of adding so greatly to the scientific reputation of England, he will be successful in establishing a commercial intercourse equally advantageous to his own country and to the immense regions he has opened to European enterprise.

[From Enfield's Natural Philosophy.]

DR. HERSCHEL'S TELESCOPE.

The tube of Dr. Herschel's grand telescope, is 39 feet 4 inches in length, 4 feet 10 inches in diameter, every part of which is made of iron. The concave surface of the great mirror is 48 inches of polished surface in diameter, its thickness is 3 1-2 inches, and its weight is upwards of 2000lb. This noble instrument was, in all its parts, constructed under the sole direction of Dr. Herschel; it was begun in the year 1785, and completed August 28, 1789, on which day was discovered the sixth satellite of Saturn. It magnifies 6000 times.

TELESCOPIC OBSERVATIONS.

The face of the moon, as seen through a telescope, appears diversified with hills and vallies. This is proved by viewing her at other times than when she is full; for then there is no regular line bounding light and darkness; but the edge or border of the moon appeared jagged: and even in the dark part near the borders of the lucid surface there are seen some small spaces enlightened by the sun's beams.

Besides, it is moreover evident, that the spots in the moon taken for mountains and vallies, are really such, from their shadows. For in all situations of the moon, the elevated parts are constantly found to cast a triangular shadow in a direction from the sun; and the cavities are always dark on the side next to the sun, and illuminated on the opposite side. Hence astronomers are enabled to find the height of the lunar mountains.

By the observations of Dr. Herschel, made in November, 1779, and the four following months, we learn, that the altitude of the lunar mountains has been very much exaggerated. His observations were made with great caution by means of a Newtonian reflector, 6 feet 8 inches long, and with a magnifying power of 222 times, determined by experiment; and the method which he made use of to ascertain the altitude of those mountains, which during that time he had an opportunity of examining, seems liable to no objection. The rock situated near *Lacus niger*, was found to be about one mile in height, but none of the other mountains, which he measured, proved to be more than half that altitude; and Dr. Herschel concludes, that with a very few exceptions, the generality of the lunar mountains do not exceed half a mile in their perpendicular elevation. See Keil's Astron. Lect. x. Phil. Trans. Vol. lxx.

To Dr. Herschel also we are indebted for an account of several burning volcanoes, which he saw at different times in the moon. In the 77th vol. of the Phil. Trans he says, April 19, 10 hours, 36 minutes sidereal time, "I perceive three volcanoes in different places of the dark part of the new moon. Two of them are nearly extinct; or, otherwise, in a state of going to break out, which perhaps may be decided next lunation. The third shows an actual eruption of fire, or luminous matter." On the next night, Dr. Herschel saw the volcano burn with greater violence than on the preceding evening. He considered the eruption to resemble a small piece of burning charcoal when it is covered by a thin coat of white ashes, which frequently adhere to it, when it has been some time ignited, and it had a degree of brightness about as strong as that with which such a coal would be seen to glow in faint day light. It is not yet determined whether there is an atmosphere belonging to the moon.

BAMBOO-HABIT.

The Chinese have a contrivance by which a person who does not know how to swim may easily keep himself above water. The following account of it is taken from a letter to the author of the Seaman's Preservative, for which we are indebted to the Family Encyclopedia.

In the year 1730 I was passenger in a ship from Batavia to China, burthen about 400 tons, called the Paidae, Francisco Xavier, commander, freighted by the English, Chinese, and Portuguese. Near the coast of China, we met with one of those storms called a tuffoon, or a great wind, which carried away all our masts, bowsprit and rudder; and in our hold we had six feet of water, expecting every moment the ship would founder. We consequently were consulting our preservation; the English and Portuguese stood in their shirts only, ready to be thrown off; but the Chinese merchants came upon deck, not in a jacket, but I will call it a bamboo habit, which had lain ready in their chests against such dangers; and it was thus constructed: four bamboos, two before and two behind their bodies, were placed horizontally, and projected about twenty-eight inches. These were crossed on each side by two others, and the whole properly secured, leaving a space for their body; so that they had only to put it over their heads, and tie the same securely, which was done in two minutes, and we were satisfied they could not possibly sink.

BEARD'S COLLECTION OF SERMONS.

SECOND VOLUME.

Just published by L. C. BOWLES, 124 Washington street, and for sale at the bookstores, "Sermons, accompanied by suitable prayers, designed to be used in families."—Being the second volume. Edited by Rev. J. R. Beard.

Advertisement to the First American Edition.

The favorable reception which was given to the first volume of Mr Beard's collection of Family Sermons, has induced the American Editor to offer the religious public another volume of the same work. It is believed that it will be found, in no respect inferior to the one which preceded it. It contains Discourses on some of the most important topics of Christian doctrine and duty, which are no less valuable for the ability with which they are composed than for the excellent spirit which they breathe. They exhibit a happy union of sound theology and earnest feeling which is well adapted at once to enlighten and warm, to convince and persuade the candid and attentive reader. Some of the best discourses in this collection will be regarded as fine specimens of chaste and eloquent pulpit instruction; while there are few of them which do not rise above the ordinary level of modern printed sermons.

The present volume is enriched with contributions from M. Cellerier and other distinguished preachers of Geneva, as well as with three discourses from well known and highly esteemed clergmen of our own city. The Editor commends it to the Christian public, with the hope that it may find a ready welcome in the circle of the family and in the retirement of the devout, and prove an efficient aid in the cause of fervent piety and practical goodness.

Boston, May, 1832.

PARLEY'S GREECE.

RICHARDSON, LORD & HOLBROOK, Boston, have just published "Peter Parleys's Tales about Ancient and Modern Greece,"—illustrated by a map and numerous engravings. Designed for Schools.

Extract from the Preface.

"The following pages are not intended for mere children, or grave scholars. I have imagined myself surrounded by an audience of boys and girls about ten or twelve years of age, and to these, and such as these, I address my story. If in talking of a classical age, I have sometimes used colloquial and common-place terms; if I have illustrated the adventures of Hercules and the Nemean lion, by a reference to Putnam and the wolf; if I have brought Athens and Sparta into homely comparison with our own republic, and subjected even Jupiter to the test of our Yankee morality, —I beg the critical reader to consider two things; first, who I am; and second, who I am talking to."

The design of this work, like "Farley's First Book of History," is to illustrate the subject by anecdotes and render it attractive to the young, so that the study may become a pleasure rather than a task. The First Book of History has met with universal approbation, and has had a success beyond any work of the kind ever published in America.

"Parley's Tales of Ancient Rome," and "Parley's Second Book of History," on the same plan, will soon be published.

Also, just published, "A Book of Mythology," containing descriptions of the deities, temples, sacrifices, and superstitions of the Ancient Greeks and Romans. Designed primarily to be a companion to Parley's Histories of Greece and Rome, but will do for general use. May 19.

LECTURES TO FEMALE TEACHERS.

Just published by RICHARDSON, LORD & HOLBROOK, School Book Publishers, Boston. "Lectures to Female Teachers on School Keeping," by S. R. Hall.

The success of the author's "Lectures on School Keeping," addressed more particularly to School masters, of which three edition have been sold, has encouraged him to prepare this volume, which contains directions important to the female teacher, but which it was impracticable to incorporate in the former volume. In this work he has aimed to render his directions practical and to make the volume a general directory in the discharge of the responsible duties involved in the office of primary teacher. It is designed not merely to be read, but studied; and may be made a daily manual, during the hours devoted to teaching. It will be found also particularly adapted to the wants of the teachers of Infant Schools.

R. L. & H. also publish Hall's 'Lectures on School Keeping.'—'The Infant School Manual,' &c. & c. May 26.

LIFE IN THE WILDS.

L. C. BOWLES has in press, and will shortly publish, "Life in the Wilds." By HARRIET MARTINEAU author of the Times of the Saviour, &c. being No 1 of Illustrations of Political Economy. May 26.

COUNSELS AND CONSOLATIONS.

Just published by L. C. BOWLES, 124 Washington Street, and for sale at the Bookstores,

"Counsels and Consolations, containing Meditations and Reflections on sixtytwo passages of Scripture, with particular reference to those in Trouble and Affliction. To which are added *Four Sermons*, suited to persons in Distressing and Mournful Circumstances. By JONATHAN FARR."

Extract from the Preface.

"I have often felt the want of such a book as this; and several years ago I thought of preparing one for my own use. I then began to select and arrange passages of Scripture. These were to be divided into several classes, to which I was to subjoin short meditations and reflections. I intended it for a clerical vademecum or remembrancer, and a book also that I might lend or give away, as need required or ability allowed.

"That there are many who might be profited by a work of this kind, will not be denied by those much acquainted with the world.

"I indulge the hope that not a few of the prosperous, enlightened, and benevolent if this work should meet their approbation, will second these humble efforts by the purchase and distribution of the volume among the children of sorrow.

"Many of those who need books of this kind, are for obvious reasons obliged to do without them, unless the more intelligent, pious, and humane, will give or lend them.

"I have had many opportunities for becoming acquainted with persons in trouble and distress; and so far as my observation has extended, I have thought that but little had been done either to supply or know their wants.

"I have taken great pleasure in preparing it for the press; and have entertained the cheering thought that some few might be benefitted by a work even humble as this, and that God would condescend to bless these feeble endeavors to soothe and support his children."

May 12.

ILLUSTRATIONS OF POLITICAL ECONOMY.

L. C. BOWLES proposes to publish a Series of Tales, on "Political Economy; By HARRIET MARTINEAU," Author of 'The Times of the Saviour,' 'Five Years of Youth,' &c.

The work is to be published in London in 12 numbers, monthly, and will be republished here as they are received. The first number, called "Life in the Wilds," is shortly expected.

Extract from the Prospectus to the Work.

"In the present state of society, no study can be more interesting to the Philanthropist, or more important to all classes of the community, than that of the principles which regulate the Production, Distribution, and Consumption of Wealth, principles on which the moral, nearly as much as the physical condition of the people depends. These principles may be so soundly taught by tracing them as they are actually working in society, and presenting them in the form of *Narrative*, as by arranging them in the scientific treatises in which alone they have hitherto been systematically displayed." May 12.

GRUND'S PHILOSOPHY.

Just published by RICHARDSON, LORD & HOLBROOK, School Book Publishers, Boston.

"Elements of Natural Philosophy, with practical Exercises," for the use of Schools.

In this work the author has endeavored not only to preserve his work from some of the gross errors, with which it is common to find elementary treatises on this science charged, but has also enlarged it with the most recent discoveries in electricity, galvanism, and magnetism. The authorities, and the sources from which he has drawn, have been carefully indicated; and the subjects on which the opinions of philosophers are divided, treated of in a manner to leave the teacher and pupil at liberty to adhere to whichever hypothesis may seem to them best supported. As regards the general plan and arrangement of the work it will suffice to say, that the inductive method has been preserved so far as it was practicable in a treatise of this nature. The whole is divided into ten chapters, treating separately of the general properties of matter; of the phenomena of cohesion and adhesion, of the laws of motion, of hydrostatics and aerostatics, of the mechanical properties of the atmosphere, of heat, light, electricity, galvanism, and magnetism. The mathematical part has been separated from the text, and is thrown into notes, not to interrupt the progress of those who are yet familiar with mathematical reasoning. The appendix consists of exercises.

The author intends to have this work followed by an elementary treatise on Chemistry, which will be executed on the same plan, and from a sequel to it, which may be expected to be published in the course of a few months. May 26.

NEW GAZETTEER.

RICHARDSON, LORD & HOLBROOK, will publish in a few days a "New Universal Gazetteer," corrected to the present time, with the United States census of 1830, and containing three hundred engravings, and several important original Commercial Tables.—In one volume, octavo. By R. M. BROOKS. With improvements, by John Marshall.

☞ The public are informed that this is a different work from that offered by subscription in this city, and it is believed it will be for the interest of those who are desirous of purchasing a Gazetteer, to delay until they shall have an opportunity to examine this. May 26.

LETTERS ON THE GOSPELS.

For sale at this office, Hannah Adams's "Letters on the Gospels." May 26.

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